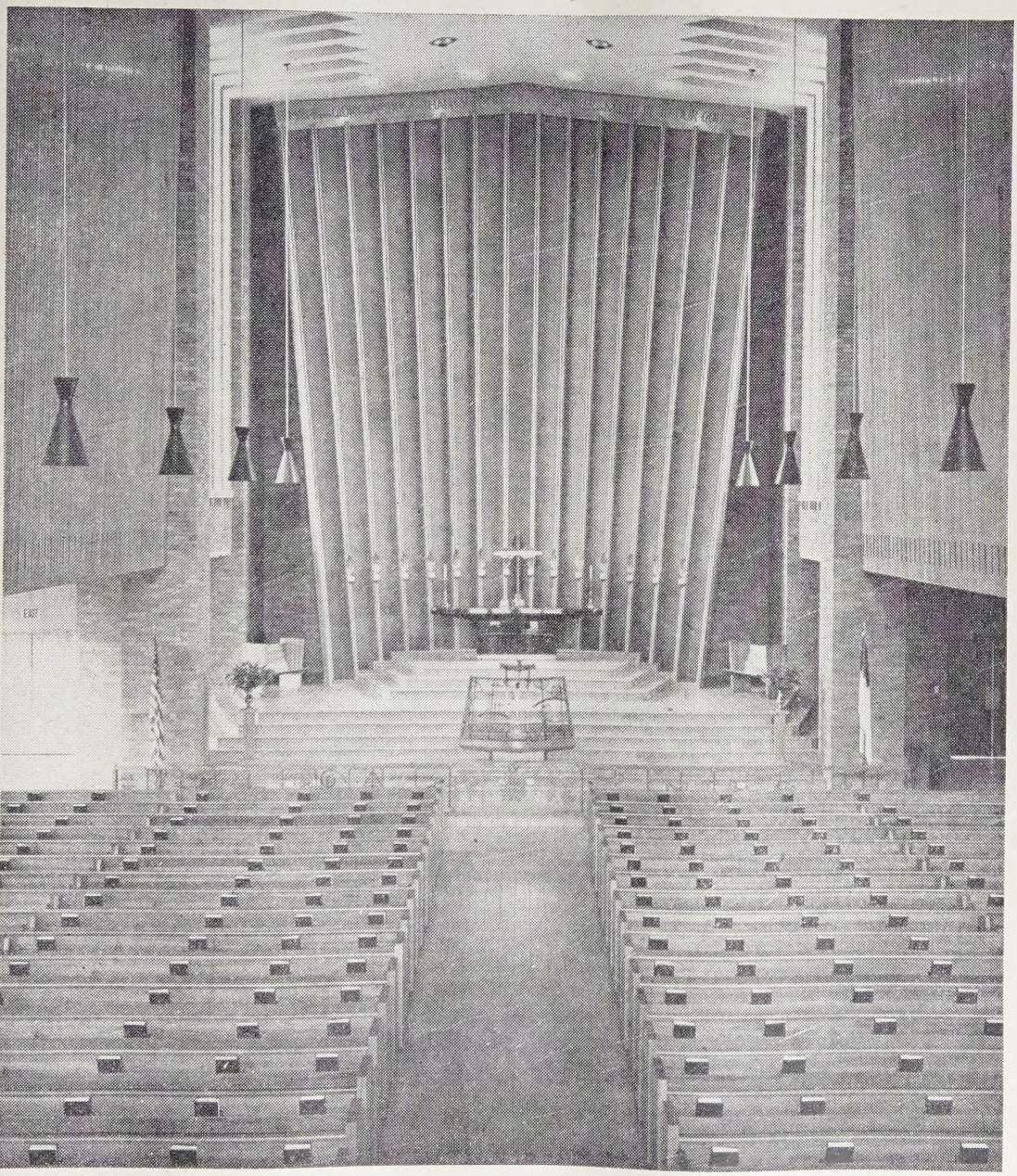
Lutheran Herald

NEW CHURCH IN WILLISTON



Pictured is the chancel and a portion of First Lutheran Church, Williston, N. Dak. Story on next page.

LUME XXXIX MINNEAPOLIS, MINN., OCTOBER 18, 1955 NUMBER 42

PACIFIC LUTHERAN
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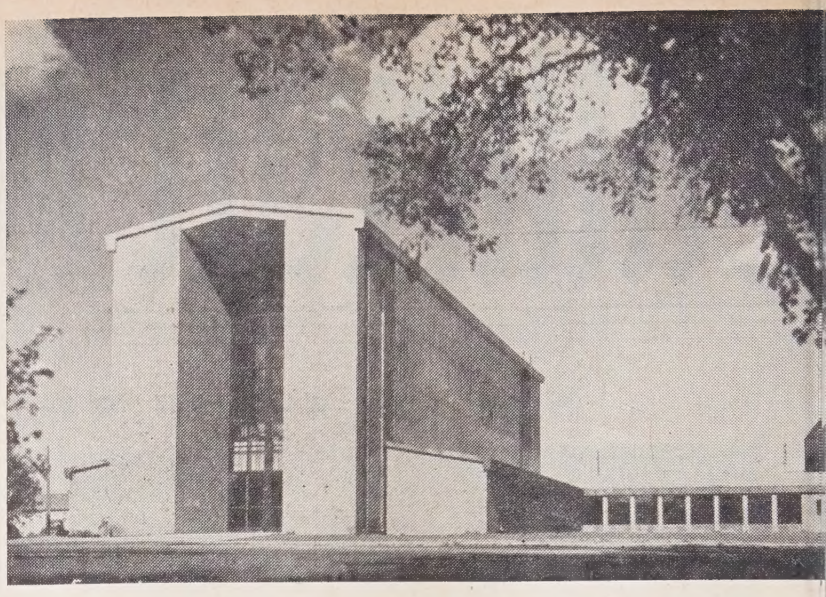
Cathedral of the Plains



First Lutheran Church in Williston, N. Dak., Casper B. Nervig, pastor, recently held a three-day celebration of their fiftieth anniversary, which was climaxed by the dedication of their new $650,000 church. Pastors E. B. Steen of Madison, Wis., L. N. Field, professor at Luther Seminary, Gerhard E. Frost, professor at Luther College, and George O. Natwick of Nunda, N. Dak., all former pastors of the church, and the Rev. Edwin C. Astrup of Levittown, N. Y., a son of the congregation, took part in the anniversary and dedication festivities. Dr. F. A. Schiotz, president of the ELC, preached at the festival service in the morning, and Dr. Loyal E. Tallakson, president of the North Dakota District, preached at the dedication service in the afternoon.

This outstandingly beautiful church was designed by Gerhard C. Peterson of St. Paul, and Edward A. Sovik and Arnold W. Flaten of Northfield. The doors and windows of the church give a feeling of openness which invites all to enter. The height of the and forward movement of desig cus attention upon the altar and The altar and baptismal font a black and white Pyrenees marble; the cross is brass and ebony with wood, painted red, at the center

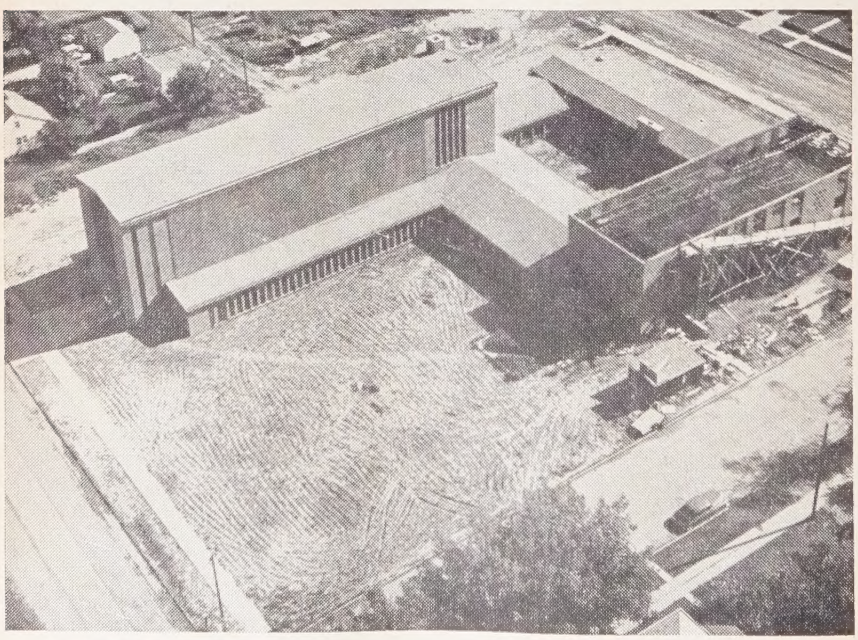
The pulpit, baptismal font, an tar occupy the central axis of church, bringing out the three M of Grace through which the Spirit works. The baptismal font the front, as a reminder that Ba is the Sacrament by which one e the Church.

The reredos is of oak and b screen, and the fourteen candle of hammered brass symbolize the tecostal tongues of fire.

The wrought iron on the pul lustrates the serpent in the wilde The Sacrament of the Altar is bolically portrayed on the wr iron gates of the altar rail, one showing the "fruit of the Spirit," the other the "armor of God."

Crowning the reredos the carved: "Blessing and glory and dom and thanksgiving and hono power and might be to our Go ever and ever. Amen."

First Lutheran Church uses th terials and structural principles day to express the timeless Gos Jesus Christ in the form and of today.



Pictured at the top of the page is the completed church plant of First Lutheran, Williston, N. Dak. The air view immediately above, taken before completion of the building, shows the floor plan of sanctuary and parish units.

LUME XXXIX . . . NUMBER 42
inneapolis, Minn., Oct. 18, 1955

Lutheran Herald

The Parable of the Road

Mabel Wold Sihler

he story of the Bethany Indian Mission is symbolized the road which runs past it, and the history of the ad has its parallel in the story of the mission.

There was just a wagon trail through the woods venty years ago, a wagon trail that became a road ade by the feet of many Indians, men, women, and ildren, and by Christian workers and early settlers ho travelled the trail past Mission Hill to the village Wittenberg. The mission buildings and church od on the gentle slope of a hill northwest of the lage. Indian children from the surrounding forests d from distant reservations came to the school. ildren of many tribes learned to live at peace with e another.

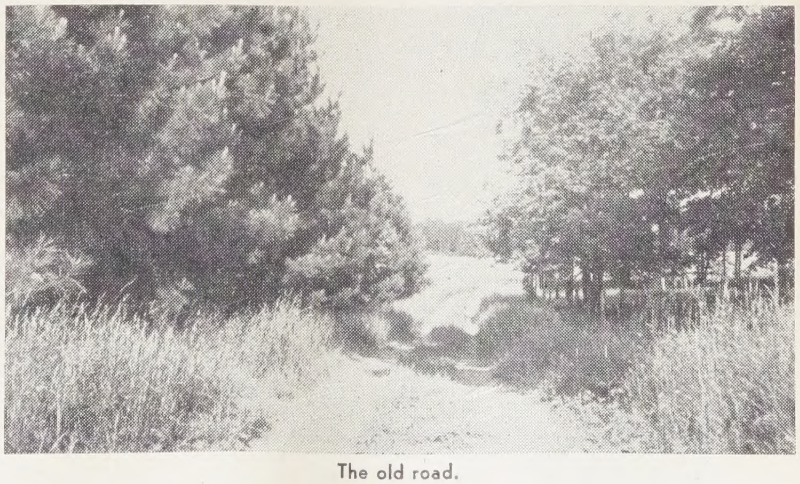
This is the first chapter in the parable. A wagon il became a road. Indian children in a segregated hool learned—in addition to Christian fundamentals d the "three R's"—to live at peace with one another.

he years passed. One day highway engineers came ith instruments and tripods to design a new road. hey rudely cut through Mission Hill, dividing the hool buildings and residences from e church. They laid an "all weath-" road, a beautiful pavement, and ilt an over-pass across the rail-ad tracks—improvements required a more populous and industrial-ed state. The humble wagon trail as now Highway 29, a vital artery tween Green Bay and the cities to e west.

Changes were taking place at the ission also. The segregated board-g school closed. Mr. Axel Jacob-n, whose name had become syn-ymous with the Bethany Indian Mission, retired. The Rev. E. W. Sihler was called to head a new era in Indian mission work, to build a new road—a road which had been designed by the Home Mission Board of the ELC. Just as it had taken planning, preparation, and power to build the paved road, so it took planning, preparation, and power to cut through mountains of prejudice and walls of fear, and to fill the swamplands of discouragement and hopelessness with new courage and faith in a brighter future, where there would be equal opportunity for all. Through co-operative effort and constant encouragement, Indian children were introduced to the American public school. After twenty years of effort we find almost all the Indian children on our field today attending the public schools, and many attending Sunday school.

Thus ends the second chapter of our parable. The wagon trail that became a road is now a paved highway.

The Mission that was a segregated boarding school, concentrating all its efforts and energy in the school, now ministers to its Lutheran members in several outstations of the State, and the missionary reaches hundreds of Indian people throughout Wisconsin and several other states. Indian children, once segregated, have learned to live and study with whites, and have learned to worship with white children in non-segregated Sunday schools. Some of their parents are members of local congregations.



The old road.

THERAN HERALD • O. G. MALMIN, Editor • CARMEN MITCHELL, Assistant to the Editor • HERMAN E. JORGENSEN, News Editor
cial organ of The Evangelical Lutheran Church. Published weekly by Augsburg Publishing House, 426 South Fifth Street, Minneapolis 15, Minnesota, Randolph E. gan, General Manager; Albert E. Anderson, Circulation Manager. Subscription price, United States and Canada, per year $2.75. Entered as second class matter January 1931, at the post office at Minneapolis, Minnesota, under the act of March 3, 1879. Printed in the United States of America by Augsburg Publishing House, Minneis 15, Minnesota.

And now we come to Chapter Three in our parable. Once again highway engineers come with instruments and blueprints and tripods. At their bidding houses are moved back. Mighty trees are felled. Huge machines pound up the pavement and carry it away. Other machines open cavernous jaws and eat back the banks of Mission Hill, while great trucks, bulldozers, and earth-moving machines literally fulfill the words of Isaiah: "Every valley shall be exalted, and the rough places, plain." A superhighway is being built past the Mission to carry the ever-increasing flood of traffic which flows east and west, night and day.

And with the changing highway comes change once more to the Bethany Indian Mission. Fearfully our Indian people face the third step. They dread the day that their shepherd will leave them; Pastor Sihler will soon be leaving for Minneapolis to work among the Indians there. They cling to the beautiful mission which has been their Bethel for three-score years and ten. Yet the third step is inevitable: complete integration. Many Indians were slow to take the first step—to attend the Mission boarding school—seeing no value in "book-learning." Indians and whites alike resented the second step, the closing of the boarding school, and resisted sending the Indian children to the public school. Yet, now that they are reconciled to the second step, they would not go back to the segregated boarding school. The third step is nonsegregated services, with the Indians worshipping God side by side with their white brothers and sisters in Christ.

Perhaps this third step will be the hardest of all to effect, especially where there have been segregated services. Just as the old pavement had to be smashed and removed, so old patterns and customs will have to be discarded and replaced by the new way. It is tal tremendous efforts and power to rebuild and imp the highway. It will require consecrated, persistent e of the white and Indian church members alike to m this third step a step *forward,* advancing God's K dom. Every church member must extend the han fellowship to his Indian brother. Every Indian m take that extended hand in his, and together they build a new and better way as God's children.

The old road is improved.

The old road becomes a superhighway.

Dr. William J. Walls said: "Minority peoples, majorities, have a part to play. They must overc the temptation of resting on the defensive while overlook their part to adjust the brotherhood bala We must put out hate by putting in love. Segrega will be destroyed by brotherhood."

This third chapter in the Bethany Indian Mis will be the successful consummation of seventy y of mission work, the "superhighway" of Kingdom vance, if Christians in every community will subst friendship for prejudice, forbearance for condemna and will together worship, work, and witness.

"MORE THAN MANY SPARROWS"

(Matthew 10:29-31)

Gertrude E. Wartchow

Noisy little twitterers
'Neath my bedroom window cheeping
In the quiet morning hours:
Though you interrupt my sleeping
Yet I'm glad to have you there,
For you bring to mind
God's great providential care
Over all mankind.

Such a humble little bird,
Having nought in which to glory
Yet our loving Master chose
You to illustrate His story;
So the lowliest of all
Never need to fear; His power
Keeps His creatures, great and small
Through each passing hour.

As I Review the Years

E. W. Sihler

The Rev. E. W. Sihler.

he Girls' Building at the Bethany Indian Mission, dicated on July 4, 1887, is among the pioneer mission uildings erected by Lutherans of America. Built to ve Indian children, it has done that for nearly seventy ars. During my twenty years at the Bethany Indian ission, the old building often put me into a reflective ood. When I stood alone in the dining room where one time 150 children were packed in at mealtime, when I looked at the hardwood steps worn down by e feet of several thousand Indian children, I wished could revive the past. What did these children look ke when they were here? Where are they now? What e the fruits of all the labor and sacrifice? I believe elderly Indian woman who returned for a visit ve me the best answer. As she looked up at the g Girls' Building, something seemed to well up from ithin her soul, and she broke out with the words, Here is where I got to know God."

As I review the years I think mostly of the children. f the seventy years the Mission was operated, fifty ad the main emphasis centered in the boarding school. egular Sunday services for older Indians were not gun till the Mission had operated for thirty years. or only twenty years did we conduct extensive field ork and the Christian summer school.

ut, let us return to the children. It must have been ry hard for some in the early days of the Mission, r taking a child from home is always a terrifying perience. In the early days some boys had braids and buckskins and the girls were very simply dressed. They were bashful, lonely, and unable to speak English; they needed much love and attention. They grew and developed—many into splendid men and women. Hundreds were baptized, and many were confirmed.

The fruits could not be in a strong congregation of Indians, because the Indians on our field are scattered and from school they returned to their home communities. The fruits are to be seen in lives influenced by the Spirit of God working through the Word of God. The Catechism and the Explanation with its Bible passages were memorized. Bible stories were learned. Services and devotions made their impressions, and the wonderful Lutheran hymns were woven into the soul fabric of the children. Sometimes I have asked older Indians, "What do you remember most about the Mission?" Some will mention the fun—coasting, skating, ball games, playground equipment, and maybe some pranks. But when they answer seriously, they

Girls Building, dedicated July 4, 1887.

Adult confirmation class, 1955.

remember the hymns. The beautiful Lutheran hymns carry them back to childhood days when life was so fresh and unsullied.

For many, the whole thinking and religious life were so deeply influenced that theirs is a Christian attitude even though personal living at times falls short of what it should be. There is respect for what God says in His word. Families have been kept together, genuine concern for children has been deepened, individuals have been made to think, hearts have been turned to Christ, and new hope has been kindled when the Mission workers have opened the Word of God and reminded the hearers, "This is what the Lord says."

There are Indian Christians on our Wisconsin field who have grown in spiritual stature. What a joy that has been! Some gave their own testimonies on Festival Day and at Ladies' Aids. But the greatest testimony is in daily Christian living.

Of those whom God called from this world, I'll always remember old Ed Smith who spoke little English but held up a picture of Jesus the Good Shepherd and said, "I love Jesus." And who could forget sweet Mrs. Jessie Hanaka! She was so crippled she could not walk. To attend church she would first slide along a bench from the kitchen door to the open roadster. Then her husband would drive to the chapel and park by the open window near the pulpit so that she could hear the service. The *Lutheran Hymnary* was her dearest devotional book. She was seriously ill a number of times and finally cared to live no longer. In a faltering voice she sang, "Abide with me," and then with a prayer committed her soul to God.

I think of a dear grandmother of three score years who memorized a half-dozen psalms one winter and who in a critical illness strengthened herself by quoting passages from Paul's epistles. I think of the words of a young mother who wrote her hard-working parents that God had rewarded their faithfulness, first with a home, then with a car, and this summer with a trip, saying in essence that "all things are from God." I was deeply moved by the generous offerings of one family of children. The mother said in explanation, "I tell the children, 'You must learn also to give. You must not always expect to get.'"

Family devotions are not uncommon, with father as well as mother conducting. Table prayers are common to most Indian homes. Indian children are attending Sunday schools, singing in choirs, participating in LCR and Luther League, and pointing with pride to "our church" and "our pastor." To an ever-increasing extent, these friendly, reverent, God-fearing brothers and sisters are taking their places in the congregational life of our Church.

Therefore, my beloved brethren—know that in t Lord your labor is not in vain" (I Cor. 15:58).

One cannot but pause to pay tribute to the consecrat staff and board members who served through the yea Outstanding is Prof. Axel Jacobson, the grand old m of the Mission, who served for nearly 50 years. Oli Tosterud, superintendent and teacher from 1911-19 lived with the Indian children. Pastors Tobias Lars Hovde, Waller, Rykken, Masted, Skavlan, and Mas rendered faithful service. Mr. William Palladeau serv for 30 years as disciplinarian at the boarding scho fireman, and caretaker. Mrs. Palladeau and Mrs. Tos rud really gave their lives in the service, one dying pneumonia and the other of T.B. The roster of teache matrons, cooks, and other workers, some paid and so volunteers, is a long one.

The members of the Bethany Indian Committee oft served at considerable sacrifice of time and ener meeting regularly in all kinds of weather to disc the work of the Mission. When I think of board me bers, my thoughts naturally turn to those who serv while I was superintendent of the Mission. Forem among them is Mrs. G. A. Sundby, who has a burni love and a genuine concern for the Indians and th welfare. I remember the wonderful fellowship a Christian co-operation also with these board membe the Rev. Christian Thompson, the Rev. W. A. Johns the Rev. R. W. Peterson, Mrs. Alfred Eilertson, Rev. J. N. Midtlien, the Rev. Elmer Larson, Mrs. M. Kjeseth, and the Rev. Leon Holm.

LEADERSHIP SCHOOL

CAMP IHDUHAPI, LORETTO, MINNESOT

November 15-17, 1955

In Cooperation with: The Lutheran Free Chur and The Augustana Synod.

Especially invited: Newly elected deans, deans, and anyone interested in this mo ment.

Goal: At least one representative from eve camp.

Speakers include: The Reverend Merton Stro men, LFC Youth Director; The Reverend M cus Rieke, ALC Youth Director; Dr. O. Malmin; Dr. Oscar C. Hanson; The Revere Carroll L. Hinderlie.

New Day for the Indian

Loren E. Spaulding

new day in Indian affairs has arrived. The old days freedom and inter-tribal contest for the preservation hat freedom were first replaced with the reservation l restricted relationships. Today the reservation life gradually being replaced by the so called "Emancion" action of the Federal Government.

o hasten the day when the Indian will be on his n, the government is also seeking to relocate many hese people in the cities and communities of Amer- where there are greater opportunities to find work l better opportunities for the social and cultural provement of the whole family. This year, national ns call for the relocation of five thousand Indians. m two reservations alone in the state of North kota, it is hoped that seven hundred people will ve for new jobs, new homes, new friends, and a new y of life.

Besides the numbers thus relocated by the governnt, there will be hundreds, even thousands, that l on their own leave for different realms. Some ne back to the reservation, but the majority stay ay once they have been relocated. A relocation officer the Turtle Mountain Agency said that since Febru- of this year, only one man and his wife have urned to the reservation.

is new day in Indian affairs also means a new day the Church's relationship to the Indian. The program mission endeavor among the Indians, and other nority groups as well, means that every church and ery member in every community must assume the ponsibility for meeting, inviting, and witnessing to e Indian, Mexican, Jew, Negro, or whatever race of ople may move into the community.

Our Church's relationship with the Indian people has en sadly limited. We have been tempted to look upon them as someone else's responsibility. Or is it more realistic to say that we have been totally indifferent in most instances? However, if we claim to possess the message that every soul needs to hear and experience, then we cannot back away from the call extended to us to bring the Gospel to every creature.

Pastor Spaulding teaches Indian children.

In North Dakota alone, and in other areas where the Indians are found, there are many Lutheran churches. In a few scattered instances our churches have sought to serve these people, but more often we have passed them by. Why? Each Christian, and each church, will have to answer this question. I doubt that we can find a justifiable excuse. God help us to confess this sin and rectify our position.

In North Dakota our Church is taking definite steps to reach the Indian with the message from Christ. Because of the interest shown by lay folk and pastors in the Turtle Mountain area of this state, a ministry was begun in an effort to reach this and other minority groups. A goodly number of homes have been opened to our witness in the Turtle Mountain area. Mr. Paul Eastman, who has now left us, and Mr. Julian Valera have helped in bringing the Gospel to many of these Indians during the summer months.

Although work has been centered in the Turtle Mountain Reservation area, other fields have also been surveyed and work begun. In Minot, homes have been visited and fellowship meetings held for the Indians. In the New Town and Parshall area, an intensive visitation program and witnessing program has been in progress. The summer activities were concluded with a week of special services for Indians and whites in our church in New Town. Pastor E. V. Tande is our pastor in this field.

Plans are also in the making for working out an approach to the Indians on the Fort Berthold Reservation. Here we find many Indians with Protestant background, but they seem to be unreached for the Kingdom. This field promises us many opportunities for carrying on a spiritual program among the various tribes living in that area.

During September and October we will follow our Indians to the Red River Valley, where they will labor for some weeks in the potato harvest. Many of them will work for our Lutheran farmers in that area. We know that some of our Lutheran people have only used these Indian folk without ever seeking to win them for the Lord. We believe that these attitudes will

change, and that many of our Lutheran people will look upon the arrival of their potato pickers as one more opportunity to testify to the salvation that is full and free in Christ.

The support of this ministry to minorities in North Dakota has been very gratifying. It evidences a real concern for and interest in doing something to reach the Indians and others of forgotten races. What been started in North Dakota, we trust will grow that the full glory of God may radiate to the salva of all for whom Christ died. We pray that other a of our Church will move ahead in an attempt to m up for the ground lost by so many years of neglig toward the "First Americans."

A Step Forward

H. L. Foss, Presid
Pacific Dis

One of the vivid recollections from my boyhood days in Everett, Washington, where my father was pastor, is the discussion concerning, and the prayer and effort toward, the support for the Wittenberg Indian Mission far away in Wisconsin. Even as a boy, I heard much, together with my Sunday school pals, concerning the Wittenberg Indian Mission. Indeed, the congregations of the former Norwegian Synod in the Puget Sound area were much interested in the mission and gave it considerable support.

Down through the many years the Wittenberg Indian Mission has had a host of friends throughout the Church. Now that a resident mission pastor, as such, is no longer to work among the Indians there, and the work is being turned over to the local congregations, there may be those who will question the wisdom of this decision by the Board of Home Missions. For the past 23 years, I have sat in on all meetings, I believe, of the Board of Home Missions, as well as those of the Church Council. We have had annual reports from these fields and always have appreciated the work of the late Axel Jacobson and that done by Pastor and Mrs. E. W. Sihler for more than twenty years. We are confident that eternity will reveal a much greater measure of blessings to these our native American brethren than we can possibly know of here.

For the past many years, it has been our deep concern that we might do the very best for the Indians on our mission field. Questions have been repeatedly raised as to the wisdom of our procedure. It has always been hoped that the day would come when the Indians of our mission could be integrated with the local white congregations. We feel that this time has now come. There are comparatively few remaining of our mission in the immediate area of Wittenberg. We are convinced that under the ministry of the past many years, the Indians have sufficiently matured to take this step.

We consider this a forward step indeed. As is brought out in other articles in this issue, more concentra work is being done in other areas where there greater concentrations of Indians. While resident sionaries are needed in these areas for the time be they are no longer necessary, or desirable, in Wittenb We are sure that the Board of Home Missions acted wisely, and certainly with the deepest Chris concern.

Perhaps most of those who were along in establish this mission have gone on to their eternal reward, "their works do follow them." Yes, their works fol them in that they pass on to us the privilege and resp sibility for carrying on the work. This we have sou to do together under God, and He has blessed labors. We now have been guided, we sincerely beli to take this great forward step in the interest of Indian brethren. We covet for this people the contin prayers of our Church. We also covet the loyal s port of the Church for the total ministry to the Indi Let us pray for the congregations in Wittenb Mauston, Wisconsin Rapids, La Crosse, that they, all wisdom and charity, may embrace these people; that the Indians themselves will respond to this ad opportunity for blessings in the fellowship of Church and the service of His Kingdom.

ethany Indian Mission, Wittenberg, Wis.

RESOLUTIONS ADOPTED BY THE BOARD OF HOME MISSIONS

A

Whereas Pastor E. W. Sihler, after more than twenty rs of service, has resigned as superintendent of the hany Indian Mission: and

Whereas he has labored with unswerving devotion and l; and

Whereas he has now accepted a call to serve the cause Indian Missions under a group of congregations in the nneapolis area; therefore

Be It Resolved, That we thank Pastor Sihler for his isecrated service and assure him and his family of our preciation, even as we wish them every Lord's blessing their new field of labor.

B

Whereas there has come a new emphasis in recent years every congregation's responsibility to minister to all ople of the community without regard to race or color, nomic circumstances, or any other outward condition; d

Whereas the Bethany Indian Mission for many years s been striving for more complete integration of the dian in the heart and life both of the Church and of e community; and

Whereas the first step toward this integration was taken re than twenty years ago when the Board of Home issions closed the boarding school and encouraged the dian children to attend the public schools; and

Whereas the work among the Indians in Wisconsin, der Pastor Sihler's leadership, has now reached the point development where it seems advisable to take the final p, namely to ask all Indians previously ministered to rough the Bethany Indian Mission to now look to the arest Lutheran congregation for their spiritual guidance d nurture, at the same time asking Lutheran congregans in communities where Indians live to open wide the ors of their churches to the Indians; therefore

Be It Resolved, That no successor to Pastor Sihler be led as superintendent of the Bethany Indian Mission.

C

Be It Further Resolved, That the work and responsiity of the Bethany Indian Mission be carried out as fols in the future:

(1) That the Bethany Indian Mission buildings and land be turned over to the Board of Charities for them to use or dispose of as they see fit, but with the recommendations that:

(a) the cottages built for the aged and needy Indians continue to be used for the benefit of needy Indians, but under the direction of the Board of Charities;

(b) room for an intern be provided without cost so long as the Board of Home Missions pays the cost of an intern for First Lutheran Church in Wittenberg;

(c) the chapel at the Mission be made available for worship services as long as the Board of Home Missions chooses to provide special worship services for the Indians.

(2) That the historical materials such as minute books, ministerial books and population lists, records of school children, papers on the history of the Bethany Indian Mission, anniversary booklets, etc., the 16 mm. movie film and script, and a set of the mission slides with script be placed in the archives of the Luther Seminary Library.

(3) That First Lutheran Church be asked to assume responsibility for the administration and care of the Indian cemetery.

(4) That we pay the full cost of an intern for First Lutheran Church at Wittenberg for the coming intern year, on condition that First Lutheran Church

(a) carries out a program of intensive calling and visitation in order to encourage the Indians in the Wittenberg area to faithfulness and regularity in church and Sunday school attendance; and

(b) provides worship services in the mission chapel on certain Sundays of each month as a transition step, and as often as decided by the Home Mission staff, instead of discontinuing all worship services in the mission chapel at once. (The Indians are to be encouraged to attend services in First Lutheran Church on Sundays when no such special services are provided.)

(5) That the names of all baptized and confirmed (as well as children baptized but not yet confirmed) Indians, who in the past have looked to the Bethany Indian Mission for spiritual guidance and nurture, be given to the respective Lutheran pastors in the communities where the Indians live, with the urgent request that these Indians be received

(Continued on page 956)

And Some to Be Pastors

Paul D. Sather, Pastor
Nidaros Parish

This picture, taken at Luther Theological Seminary, St. Paul, during 1953, four of the members of Nidaros Parish who either have entered or will enter the ministry of the ELC. Left to right: the Rev. Karsten Ulvilden, Pu Minn.; the Rev. Leslie Otterby, North Cove, Wash.; and Seniors Selmer H and Norman Eitrheim.

In West Nidaros, a rural church near Baltic, So. Dak., there is a Christian Service Flag with eight crosses. Through the years this flag has been a continuing witness that God's call has sounded in the midst of His people, and that He has set apart these whom He would use for Christian service. This flag testifies that even as we work and worship together in this congregation, our sons are serving Jesus Christ in other areas of His kingdom. It is also a constant reminder and challenge to every parent and young person of the need for more laborers in the Lord's service.

This past August another blue cross changed to gold. Our Lord, who called Reinhardt Ulvilden into salvation and service, now called him to an eternal reward. Two other gold crosses are for Anders Larsgaard, who was ordained in 1898 and passed away in 1931, and Hans Peter Ausan, who was ordained in 1907 and passed away in 1951.

On this flag with the three gold crosses, there are five blue ones. There is every indication blue crosses will continue to be added. Two of our young men have completed three years of Seminary training. Norman Eitrheim has finished his internship at Our Saviour's in Sioux Falls, S. D., and has now begun his senior year at Luther Seminary. After his internship at Revere, Minn., Selmer Hilmoe will serve as Public Relations Director at Augustana Academy in Canton, S. D., for one year before completing his work at the Seminary.

Fourteen young people from West Nidaros are attending college. Ten of these are enrolled at Augustana in Sioux Falls. We know that they will be well prepared when the call comes to Christian service. These are talented, consecrated young men and women who will one day fill responsible places in the life and the of the Church. Certainly a congregation conce about higher Christian education can be used of in a mighty way!

In our Sunday school, confirmation classes, L League and L.C.R., there is another age group o way. Through the witness of the congregation, an opportunities offered in leadership school, Bible c League conventions, they are hearing the call, "W shall I send, and who will go for us?"

Back through the years, we can trace the line o fluence that brought these sons to the Seminary out to serve. This begins in the home! These gratefully acknowledge the blessings that were br to them by the example and nurture of Christian ents. There is evidence of a real concern for the s ual well-being of their children, and a willingne give them into God's service. These well-establ homes still give great strength to the congregatio

The program of parish education has an illus record. At first this was in the "religious sc usually conducted by qualified laymen. The history tribute to the following men: Magnus Tidemann, ber E. Sater, John R. Bjorgan, and M. H. Tide These were the vanguard of many others, who are faithfully teaching in both the Sunday schoo vacation Bible school. This fall a parish house is erected, which will be a most welcome addition t teaching facilities. Since 1941, 63 young people been graduated from the high school Bible depart In the last two years, 12 young people have re the 4-H God-Home-Country award.

Catechetical instruction conducted by the pastor

ays been a significant source of power in Lutheran gregations. The many hours of study and sharing on urdays have not been in vain. This Word laid up the heart has been a constant contact through which Holy Spirit has convicted of sin, conveyed grace, l extended the call to serve.

Nor can we minimize the preached Word. The alds of God have brought both law and gospel to ry hearer. Through such a means as this, God's rit has worked effectively. Diligent preaching of whole counsel of God has left its mark upon the gregation. The fellowship afforded the Christian in experience of worship and the celebration of Holy mmunion has brought strength and encouragement nothing else can do. The following pastors have ved the West Nidaros congregation: O. O. Sando, N. Boe, H. E. Solum, J. H. Myrwang, Peter Troen, L. Bentson. The present pastor is Paul D. Sather, E. O. Munkvold is assistant.

The consistent witness of Christ in the home, in ish education, in the preaching ministry, and in administration of the Sacraments, as well as the luence of the church academy, normal school, and lege, have brought results. The Church has been plied with servants from this parish. This will con- ue to be true in the measure we faithfully preach d pray, testify and teach, the living Word of the ing Christ! These are the sons who are serving in parish ministry today: George Ulvilden, ordained 1919, serving at La Crosse, Wis.; J. E. Borgen, or- ined in 1926, serving at Cresco, Iowa; A. P. Tide- nn, ordained in 1941, serving at Cooperstown, No. k.; Leslie Otterby, ordained in 1953, serving at North ve, Wash.; Karsten Ulvilden, ordained in 1953, serv- g at Puposky, Minn. *"Of this gospel I was made a nister according to the gift of God's grace which s given me by the working of his power."*

Do you have a Christian service flag in your church? is the obligation of every congregation to keep before ir members the need for laborers in God's vineyard. us says these must be prayed into Kingdom service. day the foreign fields, home missions, the military d institutional chaplaincy are all in need of pastors. e call of God is sounding in our congregations. e you willing to give your sons? Are you willing to as God lays His hand upon you?

It is our prayer this Christian service flag of West daros will continue to be an inspiration to every mily who worships here. O Lord, send forth Thy rvants!

(There are four churches in the Nidaros Parish: Bal- and Renner, East and West Nidaros. The parish s organized in 1868.)

Ministry of Music

Oscar R. Overby

In promoting its church-wide ministry of music, the Choral Union has left a busy, songful summer behind. Many travelers have taken the usual horizontal journey to foreign shores and are back with picturesque reports, but the ministers of music have followed the vertical course in quest of the unknowns of the spirit. It was an exhilarating experience to join them at five week-long music leadership institutes, where, in scaling altitudes, many beautiful but inaudible harmonics were brought down into human reach. Our inner resonance was alerted.

Again these music-minded folks, enthusiastic torch bearers from many areas of the Church, inspired us to raise our sights and to appreciate more fully the work which, without fanfare, they are spearheading to help us climb spiritually. Regular institutes were held at Augustana College, Sioux Falls, S. Dak.; Luther-dale Bible Camp, Elkhorn, Wis.; Park River Bible Camp, Park River, N. Dak.; Pacific Lutheran College, Parkland, Wash.

For smooth, efficient management of many routine affairs at each place, we are indebted to local leaders. To them we extend our appreciation, and also to the large group of devoted, outstanding teachers, highly qualified professionals, who again donated their time and talents without financial remuneration. By this arrangement it is possible to bring these instructors, these schools, to many parts of the Church where rank and file directors, organists, and others can benefit by their teaching at a remarkably low cost.

Many things bring thrills at a music institute: the composite song; class discussions and demonstrations; the juniors who lead us to artistic heights before the week is over; fellowship and exchange of experiences with folks of similar interests; evening vespers; the fun night; the climax concert. The day may test one's endurance. Because of a common desire to utilize every minute, the schedule is very concentrated. Early breakfast and Matins; class in choir training, with everybody going through the rubs and routine of building a good church choir; an hour with the juniors present to demonstrate Sunday school song instruction and junior choir work; another class in liturgics and worship, a practical hour in how to appreciate and improve the spirit and techniques of our Sunday services—these, plus music exhibits, private lessons, children's rehearsals, constitute the forenoon schedule.

By now everybody is ready for a big sociable noon meal, at which many matters are settled; for instance, what is the recipe for a good pipe organ? what can you do with a petrified choir voice? how about non-singers in the Sunday school?

New Days–New Ways

Many an older reader will feel a tug at the heart-strings upon reading the several articles regarding Indian mission work which appear in this issue. Standing out for them will be the fact that the Bethany Indian Mission, Wittenberg, Wisconsin, is no more. To be sure, that is not news. The decision to suspend operations was made last summer, at which time announcement to that effect was made. We have not wanted to say anything more about it until we could have some material which became available to us only now. You will find in this issue not only some facts about the Bethany Indian Mission, but—much more important—something about the future of Indian mission work in The Evangelical Lutheran Church.

Few of the missions of our church have held a more secure place in the hearts of thousands of us than did the Bethany Indian Mission. There are many of us whose memory does not go back so far that it does not include frequent mention of this mission in our churches and in the societies, particularly the various women's organizations. Sometimes a representative of the mission would visit this or that congregation. Always, there was something thrilling about the story of bringing the Gospel of Christ to the original inhabitants of our land.

Two names have loomed very large in this work. First there was Mr. Axel Jacobson, a layman who wedded his entire adult life to work among the Indians. In truth, he was the father of the Bethany Indian Mission. For the past many years, there has been the Rev. Ernest W. Sihler, able and untiring in his work. He sensed the coming changes and attempted successfully to meet them. Nor should mention of his capable wife, Mabel Wold Sihler, be neglected. Theirs has been admirable team work.

Why did Bethany cease to be? Stripped of all sentimentality, the answer is simply told in the pages of this issue. Its work, in its present manifestation, was finished. Institutional Christian Indian mission work is just not the answer to the need of the Indian any longer. Generally speaking, that is true of work among all minorities. The future holds in store quite a new chapter, one which will tie the work to the local congregations more and more. The so-called "parochial approach" to Jewish mission work is becoming an old story. The same will be true of work among the Indians. The Gospel of Jesus Christ recognizes no distinction among individuals. Whoever the individual may be, if he is within the limits of a congregation's influence, he is the responsibility of that congregation.

This is a new day, a day of mobility among Indians as among others. In the city of Minneapolis, for example, there are now thousands of Indians. Are we going to establish a mission among them, hoping eventuall have an Indian congregation? Of course not. This new day, and a new approach must be made. We happy and grateful that Pastor Sihler has accepte call extended to him by the congregations of the in Minneapolis to work among the Indians here is done, please note, under the auspices of the *congr tions*. The attempt will be to bring these brothers sisters under the influence of the congregations we —congregations which are not black, not white, red—congregations, we hope, which will prove t made up of people who understand that with God and race do not count.

This entire field of work among the minority gr of America is one which lends itself especially we inter-synodical effort. The National Lutheran Coun interesting itself more and more in such work. We to see the day when all the member Churches of NLC will pool their efforts and resources to bring a a truly worthwhile effort to incorporate in the congregations men and women and children of all and colors.

It may be hard for us to see a fine old institution the Bethany Indian Mission come to the end o days. However, it should be a source, not of sorrow, of rejoicing. Please God, we may do as effective w in the new way as our Church has during all t years in the old.

Reformation Day–1955

No, this is not the issue closest to Reformation The issue of week after next will carry at least s special material closely related to the day. The re for these lines is to call attention to the fact that R mation Day is coming and that there is still time the congregations of The Evangelical Lutheran Ch to do something about it.

We call attention to the city of Minneapolis as ha planned possibly the most ambitious Reformation festival to be held anywhere in the United States year. The speaker will be the Rt. Rev. Hanns L Bishop of Hannover, Germany. Bishop Lilje has vi this part of the country more than once before. latest visit was for our Luther League Convention Fargo-Moorhead two years ago. The Minneapolis ditorium, seating more than ten thousand people, been secured for the Reformation Festival, and hoped to have overflow audiences besides.

IALS

For Minneapolis this is a sort of preview of what is ning to this city in 1957 when the Assembly of the theran World Federation will be held here. The lity (or lack thereof) of the Lutherans of this great theran center to co-operate will be demonstrated in nection with the Reformation Day service in a uple of weeks.

Not many communities can expect to or hope to have speaker with the drawing power of Bishop Lilje for formation Day. However, that does not mean that is not possible to have a really worthwhile gathering. towns and cities where there are several Lutheran urches, we hope that it will be possible to have joint formation Day festivals. Whether that is possible or however, we hope that there will not be a single gregation of The Evangelical Lutheran Church hich will not in some way or other celebrate Refor- ation Day. We need to turn back to the principles the Reformation, to be reminded of what God has ven us through the Lutheran Church and of what r responsibilities are for its preservation and expan- on.

Damper and Wetter

nortly after our editorial, "Dry, Damp, Wet" (issue August 30) appeared, one of the editor's colleagues nt down to our desk an issue of the magazine known *Editor and Publisher*. Reference was made to no less an four pages in this issue of the highly specialized agazine which deals with things related to magazine d newspaper publishing. All four page references d to do with the subject of our recent editorial, mely, liquor advertising in the public press. Perhaps ur readers will be as interested as we were in the atters our colleague pointed out.

First came a rather elaborate article regarding news- per advertising of a certain well-known brand of hiskey. This article our colleague had designated with e words, "Your 'Damp' Dailies May Be Getting Vetter!" As we read the article we saw what he meant thout any difficulty whatever. The story begins: Nearly 500 newspapers across the United States will rticipate in entirely new advertising and promotion ograms for products of Calvert Distillers Company— ord Calvert, Calvert Reserve, and Carstairs whiskeys." Then follows a description of some especially fine ft decanters. However, the most important point of e article is announcement of a new advertising series entitled, "New Friends of Lord Calvert." This advertising effort, we are told, is to be patterned after the famous "Men of Distinction." The point of the whole campaign is to make "new friends." It seems that some of the very highest type of "local journalists, business and professional men" will be solicited to be the leading characters in these advertisements. There is also to be a series of "Friendly Tavern" ads which will help saloon keepers with their sales by the drink.

We have no particular comment to make on all this. It is quite in keeping with what we have said for a long time, namely, that the vicious part of publication advertising of hard liquor is that the whole sorry business is made to appear so very wonderful and acceptable as a part of gracious living, if not as something indispensable to success.

A second story in the same issue has to do with a change in advertising policy by another large distiller who will now leave it more to his local distributors to plan the advertising campaign. Again, bring the thing as close home as possible.

Paging on to still another story, we find that the number of lines of "Wet" advertising is up drastically for the present year. This seems to include all types of alcoholic beverage, whether beer, wine, or hard liquor. The number of lines of advertising devoted to this subject is simply fantastic. If we understand the story correctly, during the first six months of 1955 the six major daily newspapers in New York City alone ran 1,624,000 lines of beer, liquor, and wine copy. Nothing is said about what the brewers and distillers paid for this space, but it isn't the kind of space that is given away!

The final item to which our colleague called our attention is rather a chart than a news story. It shows a tabulation of the different classifications of advertising in a certain very popular weekly. On a comparative basis, it is easily seen that beer, wine, and liquor advertising is on the way up very, very rapidly. In fact, if we understand the figures, during the first six months of 1955 the income of that one magazine from that one source was more than one hundred thousand dollars above the income for the entire year 1952.

So what? That is entirely up to the American people. We indicated a few weeks ago what we thought about it. We were happy to see that one of the best small city dailies in Minnesota (Willmar) picked up our editorial for its own editorial page and added a few comments by the editor. One of the suggestions he made in a parenthesis was that we should not confine ourselves to criticizing the use of the medium of the printed word for such advertising. He suggested that similar advertising over the radio and TV may well be included. We heartily concur.

Ring Another Bell

Harold B. Kil
Special Correspon

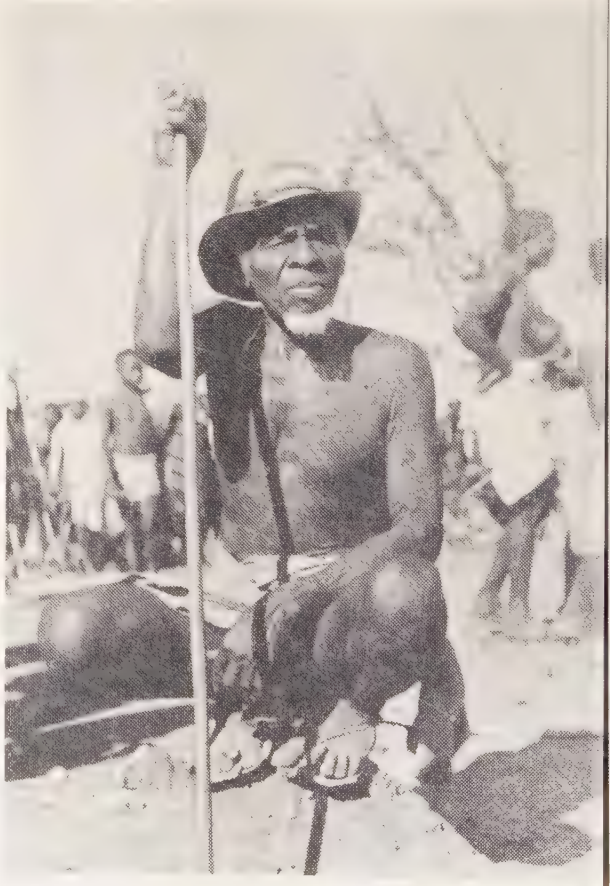
Bells are ringing in Madagascar! Unfortunately, some of the bells that ring are bells that swing from other belfries than the ELC mission installations. They are new bells, bells with attractive tones, bells that summon young men and boys to schools that teach other faiths, other doctrines, than those taught on the ELC mission field. In Fort Dauphin, a new Roman Catholic school has been built. It is an imposing structure which will attract many young men eager to gain an education and to achieve a place of leadership in the society of Fort Dauphin or in the provincial government. In Fort Dauphin, likewise, the provincial government has just opened a new school for boys. The bells are ringing —no doubt of that. No doubt the bell at Manantantely, where the ELC has a school for boys, is also ringing. But I wonder if it is ringing with the same vigor or with the same confidence that it once had.

If the churchmen on a co-operative tour came away with a firm conviction from the mission field in Madagascar, it was this: Education is the solution to the mission problem. No one will deny that the mission field, its work and progress, is a problem. The problem is aggravated by gross illiteracy, by an almost total dearth of educational opportunities for the rank and file of people on the island, by the apparent lack of culture in the life of the native islander, and by the apparent low grade intellect of the average Tandroy. To gain and to hold the Malagasy for Christ and to see the change in his daily life constitutes a real problem. There are many discouragements. It cannot be any real pleasure for the missionary to be known always as "father and mother" to the native Christian. It cannot be any real satisfaction to missionaries to see the native life change almost imperceptibly. Education is desperately needed, formal education certainly, but informal education too, in such things as arts and crafts, recreation and homemaking, music and agriculture. But chief among them is the real necessity for establishing another bell at Manantantely—a bell that will swing freely and ring clearly, announcing that here, at Manantantely, there is a school of first rank, staffed by first rank teachers, offering a program that is first rank, leading to opportunities of first rank. Without such a school our cause in Madagascar will suffer.

Manantantely has had a fine reputation. It has produced more leaders in the church of Madagascar and in that society than any other school on the island. It has been able to do this in spite of difficulties and problems, especially the problem of holding teachers, who have been paid considerably less than the government schools now offer their teachers. It has done this in spite the gradual increase of competition from other agen and church groups. But now there is danger—g danger that the cause at Manantantely will suffer u we ring another bell, and soon.

What is needed? Funds, of course. One hun thousand dollars will go far in providing the neces buildings. There are buildings, to be sure, but they old, inadequate, and in the process of deteriora They are in need of renovation and refurbishing. N buildings are also needed. Additional facilities for panding the program of education are required in modern educational day. We cannot let education main on the 1920 level in Madagascar any more we can afford to let our educational institution home fall into disrepair and neglect. The funds Manantantely are earnestly needed now.

Funds? Of course; and with funds, additional sonnel. Teachers are needed. When we were at Ma tantely, the problem of staff was keenly felt. The o ing of school was near at hand, and the staff was complete. Pastor Arndt Braaten, superintendent of



A Tandroy Chief

ool, was facing a desperate problem. There were dents enrolling, but the staff was not ready. Two chers from the states, two consecrated teachers ready give their lives for this cause, could help the situation. ey would need to be qualified according to French ndards, and versatile as well. But two teachers sent by the Mission Board would relieve the situation d bring Manantantely nearer to ringing another bell. Funds, personnel, and a long-range program of mis- n educational policy will solve the problem at Manan- tely. There is no doubt that a settled, understood, d accepted policy in mission education is highly de- able. A plan that missionaries can advance, a policy which they can plan their program for the future— se are earnestly in need.

It isn't at all impossible that Manantantely could come a self-liquidating project. The original investment could be amortized and liquidated from income. But even if this became impossible, the simple fact remains that the ELC has an investment in Madagascar which in terms of money is staggering, and which in terms of lives is even more staggering. The results have been good; but now, when the missionaries on the island are convinced that a harvest time is at hand, when there is a readiness to hear the Gospel and an eagerness to gain an education evidenced among the natives, serious thought should be given to the possibility of ringing another bell, a bell that will summon boys and young men to Manantantely, where the doors of Christian education and opportunity for Christian leadership will swing wide to hasten the day when Madagascar will be a Christian island.

It is a worthy task, and a splendid opportunity to ring another bell for the Lord.

ifteen Years of Waiting

saw it with my own eyes. Disbelieving eyes, to be re, because it seemed incredible that fifteen years ould pass and that men should still be waiting.

It was Doctor Robert Schuz who showed me the rbine, the generator equipment, the electrical wiring, d other assorted items needed to install electricity the hospital at Machame in Tanganyika. It was all ere, in the original crates, on the veranda of the spital. It was amazing, really, for fifteen years had ssed since German friends of the Leipzig Missionary ciety had sent the equipment to Machame for installa- n. But installation did not occur. Funds were cut f. Tanganyika became an orphaned mission, and has nce been supported largely through the efforts and e contributions of Lutherans in the United States and nada in Lutheran World Action, and now lately by e Lutherans of the world in the Lutheran World deration.

Doctor Schuz and his wife came to Tanganyika about year ago from Germany. He is the doctor in charge of e hospital at Machame, and the doctor who super- ses the work of dispensaries scattered over the country- de nearby. He works in a well-ordered hospital, but ithout benefit of either electricity or running water. is work is limited, to be sure, for no surgeon would tempt major surgery without water, pure water, in e hospital. There are patients, a steady stream of em, being carried by bearers for miles to the hospital quest of treatment and care. For all of them, Doctor huz is available. With infinite patience he hears their complaints and prescribes treatment. With characteristic German thoroughness he insists on scientific laboratory techniques, sanitation, and cleanliness. Hours are never too many or too long. His service is ever ready, for he is a Christian doctor, a missionary doctor, who is giving his life, his talent, his training, to the Lord and His people. But all the while he waits.

It's all there. Engineers have inspected the equipment lately and have found it in good condition. The only thing lacking is $8,000. That is what is required to install electricity, water, x-ray, in the Machame hospital, and to bring electricity into the homes of missionaries living in the Machame area. It seems a pity that the skill of a doctor, the service of a hospital, the comfort of the patients, and the conveniences of missionary homes should be dependent on $8,000, still lacking after fifteen years.

Fifteen years of waiting, and the work goes on. It may be that the years of the white man in Africa, and the years of the missionary in Africa are few. Nationalism increases, the lines are being drawn, the awakening of the African people to an understanding of themselves and the world around them—these may combine to cut off the white man from his hold on the African continent and people. But, there is time now. The day is at hand. It is incumbent on the Christian church to "work while it is day." It is certainly true that $8,000 at Machame will help the Christian Church to work efficiently while the daylight still remains.

Your Life or Your Death

Harold B. Kildahl

THE TWENTIETH SUNDAY AFTER TRINITY
October 23, 1955
Text: Matthew 21:33-44

Your life, or your death! It is as simple as that. For every man there are those two alternatives and no more. No neutral ground can be found. And the whole question of life's alternatives hinges on the person of Jesus Christ and His saving grace.

The history of man reveals that there are two opposing camps in every age: the first composed of men who have believed God, who have received His Word with thanksgiving, and who by the grace of God have tried to follow His teachings, relying on His grace for forgiveness and strength, and the hope of eternal life; the second composed of men who have dishonored His Word, rejected His grace, and denied the Kingship of the Savior. In this day things have not changed.

The text stimulates, though, the panoramic view of the church through the ages. It stimulates the view of prophets who were mistreated by the people to whom they ministered, prophets who were stoned and killed, as Christ recalled one day. It stimulates the view of wandering Israelites who murmured against God, of Israel that revolted against God, of a captive people and a remnant. It stimulates the view of the "Suffering Servant of God," sent of the Father to find a people who "rejected Him" and finally brought Him to a cruel death. It stimulates the view of the apostle "who endured hardship for the cross," and the view of the early Church as it struggled against a powerful state. The Church and its forward progress has known bitterness, resentment, and cruel hate, opposition and enmity, torture and the death of its members who stood loyally for the cross of Christ. Thus it has been. Shall it be ever thus?

Then and now the whole matter is a personal one. It is not a question of "their life or their death" while you take the part of a spectator, so to speak. It is a question of "your life or your death," dependent on the reception you afford the truth, the attitude you hold toward Christ, and the response of your life to the Word. Though the "foolish things" of the world have been chosen by the Lord for the salvation of the world, and though men may reject the truth, deny the Savior, and make light of the Gospel and the Church of Christ, the final disposition of the souls of men will be determined by "the stone rejected of men" which has become the cornerstone, even Christ Jesus, our Lord.

Your life, or your death! This is the question. By the grace of God let life be your portion as you surrender to Him, the Savior, Christ the Lord.

Board Resolutions

(Continued from page 949)

as members and given every encouragement to partici fully in the life of the congregation; and

(6) That the same pastors be informed that the res sibility for the spiritual care of these Indians will he forth rest with the local congregations because there no longer be a Bethany Indian Mission to assume this sponsibility; and

(7) That all Indians be informed that they can longer look to the Bethany Indian Mission for their sp ual ministrations; and that they be encouraged and quested to accept membership in Lutheran congregat in the immediate areas in which they live, and seek t spiritual counsel and leadership from the pastors of t congregations, entering fully and completely into the and fellowship of these congregations.

(8) That the Women's Missionary Federation of the E ern District be requested to assume responsibility for sale of Indian-made beads and baskets, and that the ba fund be given to them.

(9) That the Women's Missionary Federation of Central Wisconsin Circuit be requested to assume resp sibility for the adoption program.

(10) That we discontinue the sale of used clothing, ask the local and state welfare agencies to give spe attention to the welfare needs of the Indians.

(11) That the summer Bible school be discontinued all Indian children be encouraged to attend Bible sch in congregations where they live.

(12) That the money received for the Christian Sum Schools in 1955, above expenses for the operation of two schools, be sent to the Eastern District Student Fund of the Women's Missionary Federation, to be u for support of Indian students at Augustana Acade Canton, South Dakota.

(13) That all Lutheran congregations in areas wh Indians come as migrant laborers to harvest cherry cranberry crops be informed of these changes and urgently requested to provide for the spiritual needs of Indians while they are in their communities.

(14) That copies of these resolutions be sent to all p tors and Women's Missionary Federation units in the E ern District, to all Indians served by the Bethany Ind Mission, and to others.

(15) That we thank God for so blessing the work of Bethany Indian Mission in the past that these changes now possible.

Meditations for the Family Altar

J. R. Hestenes

TOWARD THE TWENTY-FIRST SUNDAY AFTER TRINITY

Epistle: Colossians 1:24—2:3

The Gospel: Luke 18:1-8

Monday, October 24
LOOK AT YOURSELF
Read Romans 14:10-12

Why do you pass judgment on your ther? Or you, why do you despise r brother?

assing judgment on others is one of easiest—and worst—sins. It is easy use it is a part of human nature to for weak spots in others. Further- e, we take delight in seeing the faults rs may have. It satisfies us. If we unregenerate, it is the failings of rs, not the successes and victories, that e us.

Christian people know this fact and efore check themselves. But the real on they avoid passing judgment is they have the spirit of Christ. They w that the only kind of judging that the approval of God is self-criticism. s alone can lead to something fruitful. howing love and mercy and under- ding toward those whom we feel are ty of wrong is not always easy. But pares us from the sin of judging and show the way to properly win others Christ.

Keep me clean and true, O Christ. en.

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Tuesday, October 25
WHAT DO YOU WANT?
Read Mark 10:46-52

And Jesus said to him, "What do you want me to do for you?" And the blind man said to him, "Master, let me receive my sight."

This blind man knew that Jesus was coming along the way, and he knew that Jesus had power to help him with his difficulty. When Jesus asked him what he wanted, he was quick to reply: "Let me receive my sight."

What do you want? There are some things that Jesus can do for you and there are some that He will not do for you. But the point is He will do the things for you that are most beneficial. If you are blind, as the man in the text, He will not always give you your physical sight. But if you want something like salvation, He will grant that, if you truly want it. If you need guidance, or patience, or understanding, these also will be granted, if you ask for them in faith.

"Make your requests known before God," the Bible says. This is an invitation to come to the Master for His help.

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Wednesday, October 26
TESTIMONY
Read Daniel 3:26-30

"For there is no other god who is able to deliver in this way."

The demonstration God put on in behalf of the three faithful men who had refused to worship the heathen gods was deeply impressing to king Nebuchadnezzar. Without a question, God had spared these men from death in the fiery furnace.

Some times the question is raised, if God wants people to believe in Him, why doesn't He put on more demonstrations? Why doesn't He make it so clear that there can be no question about it? Why does He leave so much to faith?

The answer is that God does demonstrate His power, but in a steady, quiet way. Isn't a Christian life a good testimony? How about the ability to be patient in suffering? And keeping hope. There can be all sorts of testimony to God without fiery furnaces, unusual happenings, and on-the-spot miracles of healing.

Are you giving testimony to God by the way you live? Either you point to God or you do not. Which is it?

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Thursday, October 27
HOME BASE
Read Ephesians 6:1-4

Children, obey your parents in the d, for this is right.

The Apostle Paul gets down to prac- things in this section of his letter. loves to talk about the "heavenlies," soaring truths of the Kingdom, but also nails down the little points that ter so much in the Christian life. He s about how to get along with each r at home. There is a word for chil- , that they should be obedient to r parents. "Parents in the Lord" are l-fearing parents worthy of obedience. re is a note to fathers, bidding them lo what is right in the sight of God Home is one of the gifts of God, and is to be what God intends it to be. spirit of the home must be of the d. What goes on there—or does not— soon extend beyond the home into world surrounding it. Happy are chil- and parents in a house where there ove and learning of the true way of They have a base from which to ate in the great years ahead.

Friday, October 28
HUMAN SUFFERING
Read John 5:1-9

One man was there who had been ill for thirty-eight years.

You feel sorry for this man who had been sick so long. You can hear the wail of his voice as he talks to Jesus. But the man has faith and Jesus heals him.

Human suffering is not always answered by a miracle like that. Nor is anyone spared of sickness, disappointment, and sorrow because he is a believer. God does not work things that way. Often it seems that the ungodly stay well and happy, while it is the righteous that have all the misery. Why does it seem to be that way?

We know that while God does not send misfortune on His people, He will help them to victory in spite of it. We may depend on God not to do this *to* us, but *through* us. He gives faith, strength and hope. This is enough. We do not pray for easy lives but that God might be glorified through our lives, come what may. The Christian way is not easy; it is a hard way made possible by God. God does more than one kind of miracle!

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Saturday, October 29
THANKSGIVING
Read II Samuel 7:18-22

"Who am I, O Lord God, and what is my house, that thou hast brought me thus far?"

David was thankful to God for a great many things. He humbly asked why he, of all people, should be thus blessed. He offers up a prayer of thanksgiving to God whom he credits for everything.

Have you ever felt that way? Have you wondered why God has favored you in many special ways? If you have sight, why is it that you were not born blind as some are? Do you have good health? Why are so many others visited with poor health, and not you? Are you thankful that you live in a land like America in place of trouble-ridden Korea, or idol-ridden India? Have you been close to death in an accident, but spared? What would it have been like had you been born into an unchristian home, or had never been introduced to the Word, or the Church? These thoughts should lead us to thank God that He has seen to our needs.

Who am I, O Lord God, that you should favor me with your great love?

Here and There on the Christian Front

Edited by Raymond M. C

CLERGY TOLD TO HELP RURAL AMERICA

Clergymen must play a major role in eliminating the "slums of rural America," Dr. Howard G. Diesslin of the Farm Foundation, Chicago, said in Oberlin, Ohio. He spoke at a town and country church convocation sponsored by the Evangelical and Reformed Church and the Congregational Christian Churches, attended by rural pastors from six states.

He told the group that the low income farm is one of the chief problems facing rural and urban America in the decade ahead. "The agricultural recession of the past three years, in contrast to the record prosperity in the urban and industrial sectors, again spotlights the seriousness of the present situation," he said. "Much progress has been made toward alleviating urban slums through private and public action. No comparable effort has been made to eliminate the slums of rural America. The ministry must play a vital role in tackling and solving this problem."

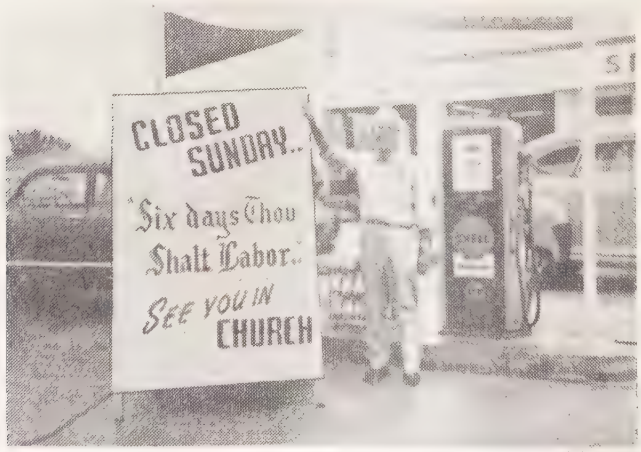
Dr. Victor Obenhaus of Chicago Theological Seminary told the pastors that "for the first time we are confronted with the necessity of choosing which values are to be fostered and maintained in rural America." "Heretofore these values have been largely incorporated in our culture," he said. "Today they are in competition with other values which have come into prominence with an industrial civilization."

FINNISH CHURCH ANNIVERSARY

RNS Photo

Lutheran churches in the Washington, D.C., area marked the 800th anniversary of the (Lutheran) Church of Finland with a special service in Washington (Episcopal) Cath Participating in the service were left to right: Dean Francis B. Sayre of the Cathedra Stewart W. Herman of New York, Lutheran World Federation official; Johan Nykopp nish ambassador to the U.S., who read a Scripture lesson; and Dr. F. Eppling Reina New York, secretary of the United Lutheran Church in America.

SABBATH AT THE STATION



RNS Photo

This gas station in Los Angeles observes the Day of Rest by remaining closed on Sunday, in splendid contrast to its competitors. Elwin Boice, part owner and manager, is shown with the sign he places every Sunday in front of his station at one of the busiest intersections of the city. The sign reads: "Closed on Sunday. . . . Six days shalt thou labor. . . . See you in church." Mr. Boice said that, although he was warned he would go broke if he closed on Sunday, business and profits have increased

INDIAN CHRISTIANS PRAISED

Tribute to the contribution In Christians have made under missic leadership to the building of Ind a nation was paid by K. Chenga Reddy, Minister for Production, a All-India Conference on Economic velopment. The conference, spon by the National Christian Counc India, and attended by delegates all parts of the country, heard the net member as the keynote speak

He told the group that "yours fit body to help the government i new five-year plan for the econ uplift of our millions of countryn He continued: "Indian Christian the past were pioneers in such a ties, offering both experience trained personnel, and their among the poorer people of the try provides them with a know that enables them to offer good co to the government."

Government interest in and co-o tion with the conference also wa dicated by the presence of the Mi for Industry and the secretary o government's community develop program.

TIFIES ON CIVIL LIBERTIES

RNS Photo

gene Carson Blake of Philadelphia, nt of the National Council of s (left), spoke on civil liberties at ial Constitution Day session of the subcommittee on Constitutional in Washington, D.C. Shown with him Thomas C. Hennings, Jr. (D.-Mo.), mittee chairman. Dr. Blake was one national leaders invited to tell the mittee what they think needs to be o preserve, protect, and strengthen tional liberties.

NTINE CATHOLICS MISTIC

tine Roman Catholics were op- c that whatever becomes the political pattern of the country urch will regain its role in help- guide the destinies of that coun- lthough Church officials withheld mment about Maj. Gen. Eduardo di, the rebel leader named to he provisional government, it is hey count on him as a friend. Lonardi is known as a devout ic.

an Catholic leaders have been iently in the news since the oust- the Peron regime. The Bishop aria issued a plea for peace and d among Argentines. A few days similar appeal was made by the ishop of Buenos Aires. The dean Supreme Court, who was sus- d by the Peron government for ense of Roman Catholic demon- s during the May and June dis- ces, resumed his seat on the

n Cordoba, temporary head- rs of the new leader, came the that all planes and vehicles car- ne sign of the cross within the letter "V," standing for "Christ will win."

OXNAM CHALLENGES KRUSHCHEV

Methodist Bishop G. Bromley Oxnam has challenged Nikita S. Krushchev, secretary of the Russian Communist Party, to permit the Christian religion to meet atheism in the free market of ideas in the Soviet Union. He issued the challenge over the Voice of America upon his return from Budapest, Hungary.

He said his statement was a personal reply to the declaration by the Russian leader in Moscow that religion is being given more freedom in the Soviet Union because "the priests have ceased their opposition to the Soviet government."

"If Krushchev will guarantee the civil liberties essential to the proclamation of the Christian faith, we face the future with complete confidence," Bishop Oxnam said. "Theism is not afraid to meet atheism in the free market of ideas. The superstitions of the Communist faith will vanish before the realities of the Christian faith in any fair competition for the minds of men."

CHINESE REFUGEES ARRIVE

RNS Photo

This Chinese widow, her son, and three adopted boys are among the first refugees from Communist China to arrive in New York under the 1953 Refugee Relief Act. They were brought to the U.S. through Church World Service, relief agency of the National Council of Churches and the Protestant Episcopal Church. Seated are: Mrs. Wan Ju Pan Chan, widow of a Chinese college professor; and Kwai Keung Chan, 12 (adopted). Standing, left to right: Yam Tai Chui, 14 (adopted); Bun Chan, 11, her son; and Ying Yeung Yam, 14 (adopted). The family was sponsored by Prof. Theodore Evans of Kent School, Kent, Conn., and his wife.

WORTHY OF NOTE . . .

Florida Presbyterian leaders have proposed that racial barriers be lifted in church membership and at church-supported colleges and adult and youth conferences. . . . Archbishop Michael, head of the Greek Orthodox Archdiocese of North and South America, had called upon Secretary of State Dulles "to take every measure for the immediate rehabilitation" of church property damaged or destroyed in the recent anti-Greek riots in Turkey. . . . The Turkish government has assured Ecumenical Patriarch Athenagoras that it will rebuild "very soon" Greek Orthodox Church property destroyed or damaged in the recent anti-Greek riots in that country. . . . Twelve Coptic Orthodox bishops, members of the Holy Synod, issued an order deposing Patriarch Anba Youssab II as head of the Church, and directed him to retire to a monastery.

OPERATION CHEW CHEW

RNS Photo

Dr. Raymond I. Lindquist, pastor of Hollywood's First Presbyterian Church (right), checks time schedule of two trains he chartered for the first Gospel Train picnic held in the area. He was named honorary engineer of one of the two streamlined, 16-car trains. With him are eight-year-old Johnny Blume and Conductor David Latham. More than 2,000 church members participated in the outing, which took them to Redlands, Calif., for an all-day picnic and fun-fest. Dr. Lindquist, who named the outing "Operation Chew Chew," helped to serve the group.

Schools and Colleges

PROFESSOR THOMPSON RETIRES

Professor Thompson

J. Jorgen Thompson, 74, who has been associated with St. Olaf College first as a student and then as a member of the faculty and administration since 1904, retired at the beginning of the 1955 school year from his post as assistant to the college president, a position he has held since 1943.

Prof. Thompson will continue to be seen on Manitou Heights, however, as archivist for the Norwegian-American Historical Association, which keeps many of its records and manuscripts in the Rolvaag Memorial Library at the college. He has been secretary of the historical association since 1925.

His long career at St. Olaf began in 1904 as a student at the academy. He was graduated from the college with a bachelor of arts degree in 1909, then carried on graduate study at the Royal Fredericks University (now the University of Oslo) in Oslo, Norway, receiving his master's degree in 1912.

Prof. Thompson served as principal of the St. Olaf Academy from 1914 through 1917, and then took a three-year leave of absence to serve as president of Spokane College in Washington. He returned to St. Olaf in 1920 as instructor in Norwegian, and in 1923 added the duties of dean of men. He served as acting president during the 1942-43 school year, and after the inauguration of Dr. C. M. Granskou became assistant to the president.

He has twice been decorated by King Haakon VII of Norway, being named a Knight of the Order of St. Olaf in 1936 and receiving the Medal of St. Olaf in 1939. He has served as president of the National Association of Deans and Advisers of Men, president of the National Association of Teachers in Norwegian, president of Det Norske Selskap av Amerika, and secretary of the Norwegian Conference, Evangelical Lutheran Church of America.

DR. JACOB TANNER HONORED AT WALDORF HOMECOMING

Waldorf College honored Dr. Jacob Tanner, veteran teacher, at the homecoming banquet in Immanuel Church in Forest City on Saturday evening, October 8. Banquet arrangements were made by the alumni, headed by David Anderson, president of the Greater Waldorf Association.

Dr. Tanner, who observes his ninetieth birthday anniversary on October 15, has been a teacher at Waldorf since 1944. Born in Norway, Dr. Tanner came to the United States in 1893 to become pastor of St. Petri Lutheran Church in Story City, Iowa. His education was received at Molde Latin School and the University of Oslo in Norway, and at Augustana Theological Seminary, Rock Island, Illinois, where he was granted the Doctor of Theology degree in 1921. Tanner served parishes at Clermont, Iowa, Brooklyn, New York, and Milnor, North Dakota, before becoming a teacher at Concordia College in Moorhead, Minn., in 1916. From 1925 to 1938, he was Professor of Theology at Luther Theological Seminary, St. Paul, Minnesota. His career has also included experience as financial secretary for Fairview Hospital and editor of *Lutheraneren,* Norwegian language periodical. He is the author of numerous books in the field of Sunday School texts published by Augsburg Publishing House, and also was co-editor for several years of *Journal of the American Lutheran Conference.* His latest book, *The Personality We Have Missed,* a study in the way Jesus with persons during his ministry published in 1954.

Doctor Tanner

Two sons of Dr. Tanner hav lowed him in the ministry. Agr is with the Division of Evangeli the ELC and is currently on a p ing mission in Norway, and I is pastor in Oconomowoc, Wisc One son, Arvid, attorney in M Minn., died in August of this y

CAMPUS NEWS NOTES

Professor *G. L. Schoberg,* he the department of modern lang at Concordia College, will spen and a half months in Germany viewing and briefing displaced p for the Lutheran Refugee Servic leaves New York October 16 an return before the first of the yea

Mr. Schoberg is one of two A cans who will go to various cit Germany in cooperation with th theran World Federation. Fa selected will be assisted in mig to the United States by the Na Lutheran Council and Lutl Church—Missouri Synod.

*

Dr. Orin M. Lofthus, dean of th lege at St. Olaf, has been notifi his election as a Fellow of the A can Association for the Advanc of Science.

Within the E.L.C.

SONS

he Rev. Norman E. Nelson, Elk-, Wis., has resigned from the ar Creek-Williams Bay parish and move to Bakersfield, Calif., in De-ber to organize a new congregation e.

he Rev. Philip L. Hanson, pastor Zion Church, Rake, Iowa, has ac-ed a call to the Preston-Fountain sh, Preston, Minn. He began his work October 6. His address will Box 12, Preston, Minn.

iss Delores Krause, formerly of neapolis, was installed August 28 arish worker in Bethlehem Church, dwin, N. Y. The Rev. Stuart E. berg is the pastor of Bethlehem.

TRICTS

ern

vanston, Ill. Trinity Church, the . David Boxrud, pastor, has pur-sed a parsonage and will take pos-ion of the new property Nov. 1.

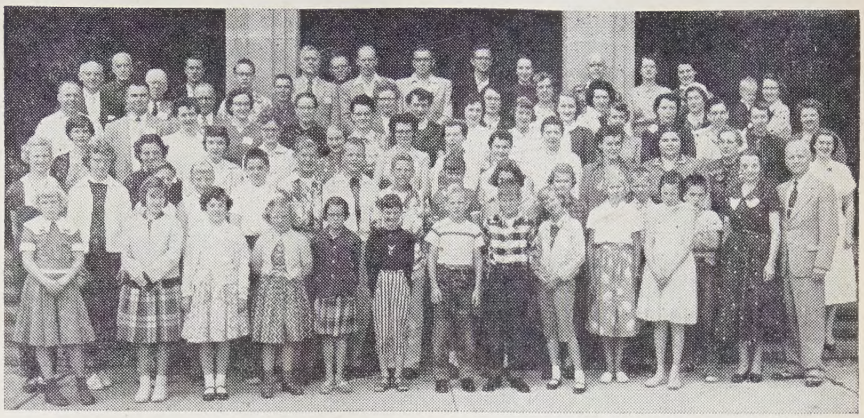
Morris, Ill. Bethlehem Evangelical heran Church of Morris will cele-te its diamond jubilee October 19-Three former pastors, C. M. Han-, A. L. Abrahamson, and N. W. a, in addition to the newly installed sent pastor, L. G. Hinderaker, will e part in the festivities, as will also F. I. Schmidt, president of the tern district, who will preach the ning sermon Wednesday evening, tober 19. Dr. Fredrik A. Schiotz, sident of the ELC, will preach the mons at both services Sunday, Oc-er 23.

Chicago. The 50th anniversary of founding of old Christ Church s observed by the present Christ Church, Oct. 9. The older congregation, founded in 1905, amalgamated with Parkside Lutheran Church to form the present Christ Church, of which the Rev. Gabriel Tweet is pastor. The Rev. Otto Hesla, who was pastor at the time of the merger, and Dr. Joseph L. Knutson, president of Concordia College, were special speakers.

Northern Minnesota

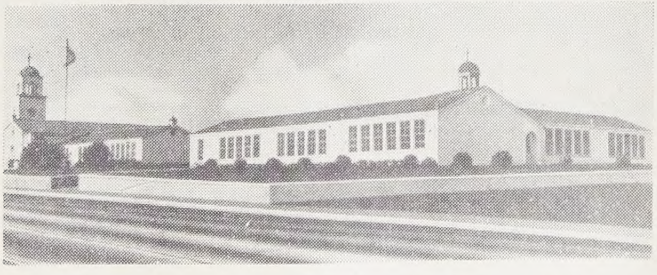
Ross, Minn. On Aug. 21, Concordia Church, the Rev. H. Sutter, pastor, honored Mr. and Mrs. Carl Lee, prior to their departure for St. Paul, where Mr. Lee is entering the senior year at Luther Theological Seminary. As an encouragement to these members of the congregation who are wedding their lives to the ministry of the Church, the congregation presented them a gift of money.

CHURCH MUSIC INSTITUTE



An exceptionally successful Church Music Institute was held at Pacific Lutheran College, Parkland, Wash., last summer, under the auspices of the Pacific District Choral Union. Pictured above are some of 102 who were in attendance. Four states and one province of Canada were represented. Among leaders and instructors were Mr. and Mrs. Oscar Overby, Prof. Gunnar J. Malmin, Arville Belstad, and Glen Bergh.

EDUCATIONAL PLANT DEDICATED



buildings pictured above are the new educational plant of Westchester Church, Los eles, California, the Rev. Stanley R. Olson, pastor. They were recently dedicated by Gaylerd Falde, president of the California district. The new units include seven large srooms in addition to office space. The expansion was made necessary by the growth both the Sunday school of the congregation and the elementary school which is sored by it.

Southern Minnesota

Minneapolis. Mr. Manual Johnson was installed Sept. 4 as assistant to the pastor of Zion Church. A senior at Luther Theological Seminary, Mr. Johnson will live in the vicinity of Zion Church and will do pastoral work under the supervision of the Rev. H. M. Knudsvig, the pastor.

St. Paul. St. Anthony Park Church, the Rev. Alvin L. Lewis, has begun construction to complete its parish house. The project includes erection of a new entrance and addition of a second floor. It is expected that construction will be completed in four months.

St. Louis Park, Minn. Westwood Church, the Rev. Norman L. Nielsen, has taken into use its newly-erected building and is devoting October to special services and meetings. Later, a story of this congregation and its new church will appear here.

Caledonia, Minn. The centennial celebration of Wilmington Church, near Caledonia, was observed early in the summer. This congregation was established by the Rev. C. L. Clausen. Speakers at the centennial services included Dr. J. A. Aasgaard, Mrs. Nina Gulbrandson, and Pastors N. C. Renslo, O. C. Brenna, and Clarence L. Lee. Pastor Lee served this congregation for 25 years. The present pastor is the Rev. Richard L. Hansen.

South Dakota

Flandreau, S. Dak. Our Savior's Church, the Rev. Richard N. Nelson,

pastor, celebrated its 75th anniversary September 1-4. Former pastors taking part in the festivities included: Russell A. Peterson, Minot, N. Dak.; O. G. Salveson, Hills, Minn.; and B. T. Anderson, Panorama City, Calif. Others participating were District President L. A. Pierson and General Secretary O. H. Hove. The Sunday afternoon service included a mortgage-burning ceremony. The church edifice had been completely redecorated for the occasion and the parsonage remodelled and painted. Our Savior's was organized in 1880 by the late Rev. J. A. Blilie who served it for 51 years. Present baptized membership is 1,025.

Aberdeen, S. Dak. Scandinavia Lutheran WMF observed its 70th anniversary August 4. The Rev. Robert Paulson is pastor of the congregation, located 14 miles southeast of Aberdeen.

California

San Mateo, Calif. Ground-breaking ceremonies were held September 11 by Hope Evangelical Lutheran, the Rev. L. Henry Nielsen, pastor. First services were held in December, 1954, and the congregation was organized in June, 1955. Membership is now 122. It is hoped that the church building being erected can be taken into use in February of next year

IN MEMORIAM

The Rev. C. L. Hinderlie, Youth Director, reports that a gift of $200 has been given in memory of Mr. Mars Dale who died in August. The money is to be used to support the work of students from Luther Seminary at the Red Wing Training School, Red Wing, Minn.

TESTAMENTARY GIFT

The late Erik Sorenson, Madison, Minn., who died in 1952, willed more than $10,000 to The Evangelical Lutheran Church, the money to be used for the benefit of the China Mission. This sum has now been received. Mr. Sorenson was born in Norway and came to the United States at the age of 13 years. He spent most of his life in Lac qui Parle County, Minnesota. He died Sept. 19, 1952, at the age of 85.

ANNOUNCEMENTS

Wanted: Used copies of **Lutheran Hymnary,** either music or text edition. Write Trinity Lutheran Church, Broadway and Fifth, Yankton, S. Dak.

Luther Theological Seminary Library, Como Ave. and Luther Place, St. Paul 8, needs two copies of the hymnbook used at the Lutheran World Federation Assembly, Hannover, Germany, 1952. Any persons who are willing to donate a copy may mail it directly to the library.

Wanted: 24 or 36 used pews in good condition, preferably 11 or 12 feet
Write Albert Wildung, St. John's
theran Church, Howard Lake, I

For Sale: A good sound amp
tion system at reasonable cost. St.
Lutheran Church, Austin, Minn.

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C. A. Carlson, Timber Lake, S. D
15-55

Carl Groettum, 5720 Ewing No.,
apolis, Minn. 11-15-55

A. D. Halvorson, Rt. 5, Sturgeon
Wis. 9-15-55

Rodger S. Jordahl, 1203 E. 58th St.
2A, Chicago 37, Ill. 9-16-55

James Kallas, 55 Rue Monge, Pan
France 9-20-55

Eldon Landvik, 1811 13th Ave. S.,
apolis, Minn. 6-55

M. P. Lutness, Box 719, Bismarck
Dak. 9-1-55

Johan Olsen, 17723 W. Westview
waukee 14, Wis. 9-16-55

Oliver K. Olson (Chap.), c/o Ch
Escort Sq. 16, Newport, R. I. 10-11-55

Donald Ostroot (Chap.), O. S. Re
ment Sta., 6021 st. S. U. Pers. Cen
Lewis, Wash. 9-15-55

L. A. Roseland, Box 523, Benson, A
9-29-55

Obed Vold, 6221 S. Puget Sound
Tacoma, Wash. 9-11-55

A. O. White, 3434 6th St., Lewisto
chards, Idaho 9-19-55

Stanley S. Williamsen, Rt. 2, Fer
Wash. 12-1-55

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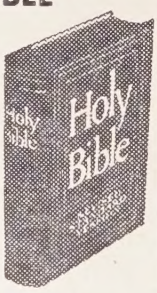

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FOR SALE

Farms

120 acre farm, eastern Fillmore Co., Minn. 55 acres tillable, balance woods and pasture. Has been dairy and poultry farm. Large stream through pasture. On highway, near country store, 3½ mi. to Lutheran church. Good house, barn, poultry house. Estate. Price—$8,000. 434-1A

345 acre Dunn Co., Wisc. farm, on blacktop highway, near school, Lutheran church. Modern 10 room house, new 36x80 m
round roof dairy barn, 2 silos, hog
complete set of good out buildings. To
an estate. 4

100 acre farm, 50 mi. from Twin
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buildings. 6 room house with bath,
basement; round barn, silo in center;
milk house; large machine shed; c
coop; 2 water pressure systems. On bla
road, bus service to elementary and
schools. 4

ice 80 acre farm, southwestern Wisc., Red Wing, Minn. Excellent 3 bedroom , basement barn 36x70, new milk house, garage, utility house. Good machine corn crib, granary, chicken house. iful trees, shrubs, berries, fruit trees, 3 miles to ELC church, 4 miles to 434-4A

3 acre farm in west central Wisc., 80 from Twin Cities. About 100 acres ated. Modern house, large barn, hay other buildings. Also extra house for or tenants. Near Lutheran church, ¾ o grade school on state trunk highway, hool bus line, 5 mi. to town of 1000 Possession this fall. 434-5A

nesses

and grocery and gas station combination incoln Co., South Dakota. Attractive ing, roomy living quarters, 2 acres of Near ELC church. Hardsurface road. opportunity for right party. Same owner 8 years. 434-6C

riety store in western Montana, near ead Lake, town of about 800. New es and new stock including good heat- plant available. Building can be rented 5 per month. Reason for sale: ill health. 434-7C

od established variety and dry goods in Twin Cities. House also available. derful opportunity. 434-8C

lots for sale in northeastern Iowa town. om dwelling, shop, 1 story restaurant ling, fruit stand and oil station are ted on lots. Excellent location on main way. 434-9C

WANTED TO BUY

0 to 200 acre nearly level dairy farm ted in Faribault, Kenyon or Zumbrota, nesota area from owner. Possession in next year. 434-10A

FOR RENT

om for rent with home and kitchen ileges for employed girl or woman. Near line, north Minneapolis. No smoking or king. 434-11B

oom for rent or will consider student mployed girl in north Minneapolis home exchange for light housework. Available t end of October. 434-12B

POSITIONS WANTED

xperienced parish secretary, college grad- , desires position in church or church ed work. Prefer West Coast area, Colorado Montana. 434-13D

iddle-aged married man wants custodian tion or other manual labor preferably Minnesota. Has second class engineer se. 434-14E

arried man, 42, with 2 children, ages nd 6, at home, would like year-round Have experience in farming, Euclid ator, some business. Prefer to be near eran community and public school. 434-15E

ffice work or apprentice electrician posi- wanted in or around Twin Cities area. had training in both. 434-16E

HELP WANTED

ousekeeper wanted to care for semi- lid. Must be strong. Private home, north neapolis. Two adults. Good wages. 434-17F

oman wanted for general housework on rn North Dakota farm. Good wages. 434-18F

Christian woman wanted to keep house for widower and children in large eastern South Dakota city. 434-19F

Competent church organist wanted by Lutheran church in southern Minnesota. Excellent opportunity for teaching piano or organ. 434-20F

Medical Technician or combination medical and X-Ray technician wanted by 66 bed Lutheran hospital in North Dakota. 434-21F

Bethesda Home for the Aged in Chicago, Ill., would like to contact anyone interested in any of the following positions: Registered Nurse, 3 practical nurses, several maids, maintenance man with some mechanical experience, woman for office work. 434-22F

Married couple wanted for year-round farm work in Lutheran community, northwestern Iowa. 434-23G

Opening on local daily newspaper staff in southern Minnesota, handling night wire and some local. 434-24G

Steam Engineer, with First Class Minnesota License, wanted by ELC College. 434-25G

Full-time custodian wanted for Minneapolis suburban ELC church. 434-26G

BOOKS ON LUTHER

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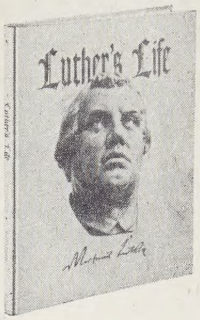

MARTIN LUTHER A. T. Jorgensen (trans. by R. M. Jensen)

In a very readable style, Jorgensen skillfully recreates the Reformation era and the dynamic figure of Luther as he moved through the period. That this is an outstanding biography for laymen is evident from the reviews that have followed its publication in English. Jorgensen uses both Catholic and Protestant sources, resulting in a straight-forward presentation that makes satisfying reading. $3.00
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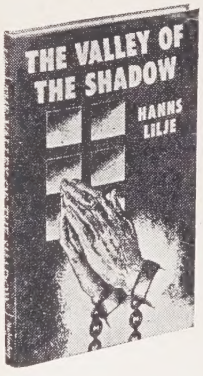

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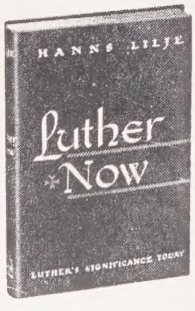

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